

the tender chords of our hearts; but thou hast touched them with a father's hand, and we bless thy name. We thank thee for the gift, and for the length of its continuance. We thank thee for a Savior's love lavished in her breast, and reflected on us. O! we thank thee for the privilege of approaching thee at the family altar; and that through the blessed influence of our dear Saviour, we have been enabled to appreciate its blessings. Now son or daughter, which would you choose? a name trumpeted from the Temple of Fame? or a name perfumed with sweet memorials to be wafted over your grave?

Baptist Convention.

THE GENERAL CONVENTION OF WESTERN BAPTISTS commenced its sixth session, in Louisville Ky., Wednesday June 3rd. The delegation was respectable in numbers and talents. After a temporary organization by the appointment of J. L. Holman, President, and A. R. Binkley and T. J. Robert, Secretaries, the delegates from societies and other brethren, were enrolled.

Elder S. W. Lynd, of Cincinnati, by previous appointment, preached the introductory sermon from Luke xxiv. 29. "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."

After an appropriate and brief introduction the speaker announced the subject as THE PROPHETIC OFFICE OF JESUS CHRIST, under three heads:

1. The Spirit of Christ, as concerned in the prophetic office under the ancient dispensation.
2. The prophetic office in his own person.
3. The same office carried out in his Apostles—correspondent with the declaration of Paul, in Ephesians ii. 20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

After defining the office of a prophet as consisting chiefly in instructing and persuading the people to obey God, the speaker announced he should confine the discourse to the teaching of Christ, personally, and by his disciples. And, in his personal teaching, the speaker called the attention of the congregation first, To some cardinal doctrines and precepts taught by Jesus;—secondly, To the manner he executed the prophetic office;—and, Thirdly, The Results.

Amongst the cardinal doctrines and precepts taught by Christ, were:

1. That the law and the prophets were fulfilled in him. The speaker showed that the moral law was given for condemnation, and as a school-master, to bring sinners to Christ; and in a brief but lucid manner explained how the law was fulfilled, by his obedience of its precepts and sustaining its penalty, so that the believer became interested in his righteousness and was thus set free from the condemning power of the law. The ceremonial law also received its fulfillment in him! The New Testament now contained all necessary for the believer in faith and practice.

2. Christ taught the way of salvation more perfectly than any preceding prophets. Man was taught obscurely, soon after the fall, as was Abraham and other patriarchs, of the necessity of a Savior and an atoning sacrifice; but all these truths, with the immorality of the soul, were more fully and explicitly announced by Christ and his apostles. Life and immortality are brought to light through the gospel.

3. Christ, as a prophet, taught and illustrated a sublime system of morality. The speaker gave an illustration of the morality of the gospel as contrasted with the maxims of this world, and the immeasurable difference of the desire of fame or applause, and the glory of God as motives of action. In the education of children these low and worldly motives had been employed too long. The spirit and desire of emulation had been the impelling motive placed before the child. This was the reverse of the Savior's precepts.

4. He also taught that, as God was a Spirit, he required spiritual worship. Holiness of heart and life were enjoined in all the teachings of Christ.

5. The manner of the execution of the prophetic office by Christ. This, the speaker showed, was with the utmost plainness and simplicity, and yet force. When some of his disciples manifested a disposition for pre-eminence, he set a little child in their midst. When oppressed with a view of the approaching destruction of Jerusalem, he wept over it and lamented its downfall in grief and tenderness. When his disciples slept during his agony in the garden, instead of an abrupt and cutting rebuke, he spoke in tenderness and sympathy to human infirmity: "The spirit indeed is willing, but the flesh is weak." How kind, tender and effective was the admonition! All his instructions were characterized by plainness.

6. He used the common language of the age and people, with such figures of speech and illustrations as were familiar to all. The speaker drew a striking contrast between the sophistries of the age amongst the Grecians and Romans, and the simplicity of Jesus. The leading motive in Cicero was love of applause; that of Christ the opposite.

The speaker also adverted to the manner of much of the public preaching of the present age as a species of ranting—mere declamation, hence many churches and brethren turn away in disgust to the other extreme.

III. The Results of the prophetic office of Christ were seen.

1. In astonishment produced. What he said commended itself to the conscience. It came as a solemn message from God.

2. In awakening the opposition of men's hearts, and raising up bitter enemies and persecutors.

3. In converts multiplied.

The preacher then proceeded to illustrate the prophetic office of Christ, as carried out in the ministry of the apostles, as it had been under the previous dispensation by the ministry of the prophets. He differed in opinion with some of his brethren relative to the application and extent of the commission to Christ to his disciples. They supposed it to be substantially given to the church. He considered it to be applicable only to the apostles in their official relation of inspired and infallible teachers. He argued they were appointed to declare to the world the whole system of salvation—to sit in order the churches of Christ—to officiate as his ambassadors—as ministers with full power to work miracles and to speak authoritatively—to sit on thrones—and they still speak and bear rule by their writings in the New Testament. They still preach the gospel wherever that is sent, by their recorded testimony, to all the world. The speaker raised several objections against the opinion that the commission was given to the church, and closed with a brief sketch of the progress of the gospel in the age of the apostles, and an eloquent and thrilling appeal in favor of missionary efforts.

The introductory prayer was made by Elder Kingsford, and the closing prayer by Elder H. Malcom.

A committee on the nomination of officers of the Convention, and a committee to arrange, digest and prepare business, consisting of brethren Buck, Owen, Howell, Peck and Webster, were appointed, and the Convention adjourned until 3 o'clock, P. M.

The above is from the Baptist Banner and Pioneer. We propose next week to give liberal extracts from the account of the subsequent proceedings of the Convention, from the same paper.

Revivals.

The last number of the Portland Advocate and Baptist contains several interesting accounts of revivals in Maine. At Bangor, "nine were baptized on the 24th ult., making forty-three since March 23d. The Methodists have also immersed ten, and were expecting to immerse a number more. The first Congregational church expect a large addition in July."

Twenty-one were baptized on Sabbath morning, the 10th inst., by Mr. Lincoln of the Free street church, Portland. "Six of them were heads of families, consisting of three husbands with their wives. The remainder were in the morning of life."

At Machias, forty-nine have been added to the two Baptist churches since February last. At Buck's Harbor, Washington county, thirty-eight have been hopelessly converted—a majority of them heads of families. Twenty-three of these have been baptized and constituted into a church, and others are going forward soon.

At Belfast, forty-eight have been baptized since the first of March; and at Calais, thirty-five since April 12th; a large number remain, intending to be baptized soon.

SANFORD, Me. In a recent communication to the Editor of the N. H. Baptist Register, Bro. Strong says:—

"We are happy to say, to the praise of the Great Head of the Church, and for the gratification of many of the friends of Zion, that the Lord of late, has done great things for us in this place. Long had God's praying people been sighing over the desolation of Zion. But they that were in tears shall reap in joy. Last March a protracted meeting was commenced in the Congregational meeting-house—upon the closing of which another was held by the Baptist church—and this again followed by another, held by the Free Will Baptists. During the services of these meetings, the Lord made bare his holy arm, and wrought salvation in the midst of us. Backsliders were reclaimed, and sinners, hardened and careless in sin, were pricked in the heart, and cried, Men and brethren what shall we do to be saved? and were soon brought to rejoice in the pardoning love of a crucified Redeemer. Among these, have been the moralist, the scoffer, the infidel and the drunkard. Some of all ages have become subjects of the work; from the youth of ten, to the man of grey hairs. The greater portion, however consist of those in the morning of life,—though the enemies of the Cross have pronounced it the work of man, fanaticism, delusion, the Lord has triumphed gloriously. The powers of darkness have, in many instances, been made to yield to Him who is mightier than they; and where gross impiety once prevailed, the grace of God is seen, and his name adored. Surely, we may exclaim what hath God wrought! The precise number hopelessly converted in town, we are unable to tell,—probably about 125 or 150.

On Lord's day, the 17th ult. I was indulged with the privilege of baptizing twenty willing converts. The work is still gradually progressing. O that man would praise the Lord for his goodness for his wonderful works to the children of men.

Extract from a letter of brother Paul Randall, to one of the Editors of the Seventh Day Baptist Register, under date of

NEWPORT, O., May 31, 1840.

There has been a great revival of religion in this place, and many have experienced the pardoning love of God. Twelve were baptized in the great Western Jordan (the Ohio River) in one day, and others are still coming forward to follow their Lord and Master.

The revival was the result of a union meeting, in which seven denominations were represented—the leading denominations being Baptists and Methodists; all the converts, however, with one exception, are Baptists—in all about 20.

GREAT FALLS, N. H.—Within a few months past Bro. Brobbok, pastor of the Baptist Church in this place, has baptized 52 willing converts, and has extended to them, the right hand of fellowship, with 27 others received by letter. There are still others to be gathered in who are the fruits of the precious revival, which we have been permitted to enjoy.

ASHFORD ASSOCIATION.—The sixteenth anniversary of the Ashford Baptist Association was held with the Baptist church in Mansfield, Conn., on the 27th and 28th ult. Br. Silas Bailey, Moderator, S. Barrows and W. Munger, Clerks. The introductory sermon was preached by Elder J. G. Row. The Association comprises 16 churches and 17 ordained ministers. Added to the churches by baptism during the past year, only 25. Total number of members, 1,788. It is a matter of regret, that the dismissions, exclusions and deaths for the year past, have considerably exceeded the additions. The session appears to have been in general quite interesting. Next anniversary to be held with the First Baptist Church in Ashford.

UNCHRISTIAN. The General Conference of the Methodist Episcopal church at its late session adopted a rule by which no colored member of said church is hereafter to be allowed, under any circumstances, in twelve States of the Union to bear witness against a white member when under trial for unchristian conduct!

There are supposed to be seventy thousand members of this class who are thus openly denounced as being undeserving of confidence.

Professed brethren in the church—members of the fold of Christ, but cannot be allowed their testimony against a white member. Why? They could then expose the wrongs they endure, and injure the reputation of the master. The only alternative was to gag them.

N. H. Baptist Reg.

Agents Wanted.

The Agency Committee of the American Baptist Publication and Sunday School Society, give notice through the Baptist Record, that they wish to secure the labors of several agents, to serve as co-porters in the Middle, Southern, Eastern and Western States. "Energetic and pious brethren in the ministry, or intelligent laymen, of active business habits, would be acceptable. Application to be made in writing to B. R. Loxley, 21 South Fourth Street, Philadelphia, stating age and residence, with suitable references and qualifications for an agent."

The N. O. True American, says, the worms have been making great havoc among the young cotton plants of Louisiana, and many fields have been replanted entirely.

General Intelligence.

The Opium War.

It is encouraging to believe that a large portion of the Christian public in England regard the Opium war, in the same light in which it is viewed by the benevolent and discriminating other Christian countries,—as an unprovoked, mercenary, wicked attempt to force upon China a poisonous drug, against which she has shut her ports.

Even in the House of Lords, the ground is boldly taken by some members, that the hostilities in preparation cannot be defended in the eyes of the civilized world. Some of the public papers have borne their testimony against it. A correspondent of the Scottish Guardian has come out in decided opposition, and thus exposes the secret of the whole movement.

No attempt at mystification and disguise can prevent the common sense of the people of England from rightly understanding the great but humiliating truth, that this country has been plunged into the most ignominious and dishonorable of wars by opium smugglers, and the influence which those who employ opium smugglers exercise upon the national councils. The extent of this influence, and the confidence the guilty parties have of impunity, may be estimated from the fact, that the East India Company have ordered the continuation of the cultivation of this deadly poison for the supply of China in 1841, and that they have publicly advertised the following sales of this drug for the present year (1840).

January 6,	6,000 chests.
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April 21,	4,500
May 26,	2,400
June 30,	2,892

Among those who demand compensation for their smuggled opium, which was confiscated, are the following:

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Russell & Co.	1,437
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The wealth possessed by those and other interested parties, and the money they have at stake, will explain why so much of the public press advocates the sacrifice of the blood and treasure, and the Christian character of Britain, to this opium war, and why the moral feeling of this country has been outraged by a statement in the House of Commons, that "the war was popular with the nation!"

I rejoice, however, to observe the wide-spread feeling of indignation through the country against the war amongst all classes, not blinded by interest or party prejudice—a war which, according to all human calculation, must do more to stop the march of Christianity amongst heathen nations, than the efforts of all the missionary societies in the world will repair for ages.

The deepest trick of a villain that we have recently met is recorded in one of the Philadelphia papers. A young gentleman of respectable appearance accidentally stumbled into a splendid china store in Chestnut street, Philadelphia, breaking one of the large plate glass windows. He walked into the store and coolly enquired what damage he had done, and was informed that the plate glass cost twenty dollars. He presented an hundred dollar bill and received his change, eighty dollars, as he liberally walked out. The note proved to be counterfeit.—Tatler.

REMARKABLE PRESENCE OF MIND.—A few days ago, as we learn from the Trenton State Gazette, as the afternoon train from Camden was approaching Lambert, a boy was discovered lying between the rails, fast asleep. The engineer, perceiving that the train could not be stopped, and afraid that the boy if awakened would jump up just in time to throw himself in the way, put his engine to the top of its speed, and dashed over the boy as quickly as possible. He then stopped, and immediately returned to see if any injury had been done. The boy at first was missing, but was soon discovered among the bushes on the side of the road, running off as fast as he could. He was called back, and found to have escaped almost all injury. One of his feet happened to lie near the rail, the flange of the wheel had cut off a part of the flesh of his heel, without touching the bone. The resolution and presence of mind of the engineer, in all probability, saved his life.—N. Y. Sun.

The Connecticut Legislature adjourned on Monday of last week after a session of about five weeks. During its session an act has been passed for the benefit and improvement of the farming interest, which provides that every incorporated County Agricultural Society, which shall raise as a tax from its own members or otherwise the sum of \$100 or more shall receive from the Treasury of the State, a sum equal to such tax, but not to exceed \$200 in any one year. The Society receiving this bounty is to offer annually by way of premiums, the whole amount received from the State and an equal sum raised from its members.

Springfield Gazette.

Another Producer.—The Great Western, Capt. Walker, returned from Chicago to Buffalo a few days since, with an immense number of passengers, 3,000 bushels of wheat, and 200 barrels of flour.—The grain was taken in at Chicago and is the product of Illinois, and a portion of the flour is from Wisconsin, and is the first ever exported from that territory. It was manufactured at Perkins's Mills, Racine. A townsman writing from Racine, under date of May 29, says: "There will be a surplus of wheat this season to be shipped at this port, of from fifty to one hundred thousand bushels."—Seventh Day Baptist Register.

THE WHEAT CROP.—A correspondent of the Philadelphia U. S. Gazette states that in Mifflin and Juniata Counties, Va. the wheat crop will be short on an average. "Fields of wheat which but a few weeks ago gave promise of an abundant yield, now make but a poor appearance. The fly is one cause of its going backwards. The accounts from the adjoining counties are similar to the above."

The Doylestown Democrat, on the contrary, says, "The news from all sections of the country is of the most cheering character in relation to the appearance of the crops. For the last week we have visited several portions of our county, and the wheat and rye crops look better for the season. The wheat and rye crops now promise to yield abundantly."

The Urbana (Ohio) Citizen of the 19th, states, that the spring wheat with unusually bright prospects for an abundant harvest; but that in Champagne county considerable ravages have been committed with wheat crops by the fly.

The Zanesville (Ohio) Republican of the 20th says, "The wheat crop is luxuriant in growth as every thing else is, and indeed has been injured in some localities by its heavy growth."

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Communications.

For the Christian Reflector.

"There was no Excitement."

This statement we sometimes hear made respecting Revivals of religion; but I am always surprised to hear it. It is either to be understood in a sense different from its common meaning, or it is not true. I think it likely that the meaning of those who use it, is that there was no outward, unreasonable and unseasonable manifestations of highly excited feeling. Such things are no doubt undesirable, and when they do not accompany a real revival of religion, it is matter of great satisfaction and gratitude to God. But even in such cases, it cannot be but that there was excitement. Once I was invited to preach for a neighboring minister when there were appearances of a revival of religion; on arriving at his house, he gave me an account of the state of things among them, indicating that he was fearful of a too highly agitated state of public feeling, and expressing a desire that nothing should be done that would produce such a state of things, when at the same time he was evidently much excited himself. In this case there appeared an evident inconsistency, and I apprehend that the same inconsistency often appears. It seems to me that a revival of religion cannot exist without excitement. The fact is, that the world are stupefied with sin; it produces an effect upon the soul like opiates on the body. When a man is so stupefied, he will make no adequate efforts to extricate himself from danger. If his house were on fire, he would never hear cautions not to awake him; a different course is always taken. In such a case, no man in his senses would wait for the effect of cold reasoning on him till he should see his danger and deliberately get out of harm's way. Such a course of action would in nine cases out of ten be ruinous.

We know that in such cases we should be self-possessed, but we could not be unexcited, nor is it desirable that we should be. God has given to us a power that in all ordinary cases is reserved for just such perilous circumstances, and then when awakened, it enable us to do what at other times we could not accomplish. And it is so in relation to the things of religion. In order to produce the greatest effect, those acting for the salvation of souls must have a high state of feeling, and those acted upon must feel deeply, or they never can be converted and saved. So far as I know, ministers find it difficult to maintain that high state of feeling which gives them the greatest power. And it is a difficult part of their work to keep up a proper state of feeling among Christians to make them active for God. But till this is effected, he has little hope of producing much effect on others. Then it is more difficult still to awake the death-like slumbers of a sinner; but this must be done, or he will never set in earnest about the salvation of his soul. Many a man, when we converse with him on these great things, admits all we ask, but does not feel them; he must be excited or he never will; it is in vain to talk of no excitement. Indeed, I cannot see how any minister or any Christian can have a just sense upon him of the great things of the soul and eternity, and not be in an excited state of mind. And certainly I cannot understand how a sinner can be brought to know the truth as it is in Jesus, without being excited. When many such cases occur, as in revivals of religion, how can it be but that there will be excitement. In such manifestations of the power of the Holy Spirit, that minister, and that Christian, and that people that are not excited, must be stupid indeed. I must confess that my greatest difficulty is that, while I am under so fearful a responsibility, connected with things of so deep an interest, things that take hold of eternity, I am not excited—what an unfeeling heart I must have.

I apprehend the evil to be feared from excitement in a revival of religion, arises from the use of wrong measures to produce such excitement. If efforts are made to move upon the passions only so as to produce an agitation in men's minds, without having them influenced by right things, well may evil results be feared. But if means are taken to enlighten the mind, by showing the truth and impressing that truth upon it, no such evil is to be apprehended. It is evident that men sometimes exert themselves to produce excitement without properly enlightening the minds of those over whom they exert their influence, and these are unable to give a suitable direction to the anxious agitated mind; in such cases results more or less disastrous follow. But a truly and judicious minister and church can never fail to profit by a proper excitement of the public mind to the things of religion. But when the excitement is produced by a fanning up of the passions, and the church and the minister are wanting in judgment, firmness, and prudent vigorous action, disaster will be the certain result.

For the Christian Reflector.

Christ the best of Friends.

"There is a friend that sticks closer than a brother."

No. 5.

The friendship of Christ is desirable also because it is unchangeable. The affections of our nearest friends in this world are liable to change. They may want very ability or benevolence; yet they may be very unstable and uncertain; soon attracted by new objects, disgusted with a trifling circumstance, and alienated, perhaps, by an imprudent word. They will sometimes take offense where no offense is intended.

Change in the circumstances of life will also sometimes produce a most wonderful effect. Does a person, by shining talents, and real worth, rise in the estimation of the public; those who, by this elevation, are likely to be cast into the shade, disregarding the ties of nature, and former professions of esteem, will immediately give vent to the bitterest obloquy and the most flagrant reproach. An illustration of this may be seen in the conduct of Saul towards David. When David had slain the Philistine who had defied the armies of Israel, Saul took him, and set him over the men of war, and professed the warmest attachment; but when they returned from the slaughter, and the women came out of the cities of Israel with tabrets, with joy, and with instruments of music, saying "Saul hath slain his thousands and David his ten thousands," Saul was very wrath, and from that very time he eyed David as an enemy, sought every opportunity to injure him, and treated him with most unrelenting cruelty. Let a person sink from wealth to indigence, and he will find nothing of that cordiality with which he was once greeted. He will pass

by those who were once high in their pretensions of friendship unnoticed. Or do they give him their hand? it is with a coldness and indifference more insupportable than contempt itself.

But who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? All this we may be called to suffer. Our name may be cast out as evil, and we may be forgotten by those who should be our friends. The apostle, relating his own sufferings, said, "of the Jews received I forty stripes save one. Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night, and a day I have been in the deep; in journeyings often, in perils of waters, in perils by robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And yet so unshaken was his confidence in God, and so full of immortality was the hope he cherished, that he could say, "In all these things we are more than conquerors, through him that loved us." The affections of Christ are immutable. No misfortune can cool the ardor of his love. No condition in life can change his friendship. His favor enlivens our prosperity, and his presence dispels the gloom of adversity. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." His love is a quenchless flame, which like the sun, glows continually with its own light. "Many waters cannot quench it; neither can the floods drown it."

This reader, is eminently such a friend as you need. Thousands of living witnesses can testify that such is the character of his friendship. If these things be so, does not your own judgment dictate that you should lose no time in securing his friendship? And will not your self-reproaches and self-condemnation be most torturing in the world of despair, if you slight his friendly offers and neglect his great salvation? "He that is wise, is wise for himself; but he that scorneth, alone must bear it."

same cause. When this is all done, if slavery is not extinct, probably some new division of labor may be agreed on, so that none who wish to work, shall be prevented.—Ed. pro tem.

Christian Reflector.

"Charity rejoiceth in the Truth."
WEDNESDAY, JUNE 24, 1840.

Board Meeting.

A meeting of the Board of Managers of the CHRISTIAN REFLECTOR, will be held at Porter's American Temperance House, in Worcester, on Wednesday, June 24, at 10 o'clock. A full meeting is very desirable.

Expenses of the Delegates to the London Convention.

It will be recollected that the Baptist A. S. Convention at New York, appointed three delegates to the World's Convention, and pledged itself that their expenses should be met. The amount required for this purpose was stated at about \$1000, which allows nothing for time, but will barely cover travelling expenses and subsistence. Some part of this sum was paid at the time; but far the largest part was left to be raised during the absence of the delegates, and paid them on their return, they providing the means by loan or otherwise until that time. It is time that decisive measures be taken to make up the amount.

How shall this money be raised? Some of the ministering brethren present at the Convention, said they should go home and present the subject to their Congregations, and take up collections for this object. We would suggest that this course be pursued in all Baptist churches in the Northern States, where there is no serious objection, on the FIRST SABBATH IN JULY. Let the objects of the Convention, and the duties devolving on the Executive Committee, be explained by the Pastors, and a liberal contribution be made. So much of the money raised in this way as is not needed to pay the expenses of the delegates, can be used to the best advantage by the Executive Committee, at their meeting in August, in such manner as may be directed by the donors. In places where no public collection is taken, a subscription paper might be circulated by some friend to the cause, and such sums as any are prepared to give, collected. All these sums should be forwarded as early as possible to the Treasurer of the Committee, Bro. S. G. SHIPLEY, at Boston, either directly, or through the hands of Dea Wm. Tracy, No. 397, Pearl street, New York; Dea J. Bond, Worcester; or J. Conant, Brandon, Vt., as may be most convenient.

FOURTH OF JULY.—This day is becoming every year better known for Sabbath school celebrations. While the political parties of the day shall employ it for what they believe is conducive to the nation's welfare, it is hoped that both religion and patriotism will dictate to their friends in every place to entertain the youth on that day with something appropriate and useful to them. As the time is at hand arrangements should be in preparation.

A Whig Convention was held in Worcester, on Wednesday of last week, for the purpose of nominating Candidates for Governor and Lieut. Governor, and Electors of President and Vice President of the U. S. Hon. John Davis was nominated for Governor, and Hon. George Hull for Lieut. Governor. The concourse of people was very great, being variously estimated at from 10 to 20000. The day was spent in marching and countermarching, with log-cabins on wheels, music, &c., and in listening to speeches, apparently much to the satisfaction of those engaged in the business.

The people were very quiet and orderly, as large collections of American citizens are apt to be; and notwithstanding the extra efforts of some of those worthies who are licensed, for the public good, to deal out liquid poison, we noticed but three persons who were intoxicated during the day. We did not see any hard cider during the day, and really hope the whigs will not more disgrace themselves by drinking politically a beverage which had justly gone almost out of use on its own merits.

RAIL ROAD ACCIDENT. We are happy to state that the collision of the cars last week between this town and Westboro', did not in a single case produce mortal injury. It made sad work of the engines and some of the cars entirely destroyed. It is a most singular Providence that many lives were not lost. Many persons were more or less injured, several severely for the time, but all are now well again recovered.

It is gratifying to know also that the occasion which drew so large a concourse together the past week passed away with so little apparent detriment to the interests of morality. Common estimates make the number gathered within our precincts from ten to twenty thousand people. And yet the whole scene passed away without loss of life or to ordinary observation loss of character. This is not said in special praise to the party which celebrated, for it doubtless would have been true of the opposite party—but in praise rather to the staid habits of the Bay State—and more justly to the moral influences within her borders.

For the Christian Reflector.

Thieves Caught.

Mr. Editor.—I have just returned from a journey into Hampden and Hampshire counties. In Belchertown I learned the following facts. Tuesday morning June 24, a gentleman who lives in Palmer near the rail-road depot discovered that a chest of joiners' tools had been taken during the night. He followed the track of a horse and wagon, which passed from the place where the chest was left, into Belchertown to a house where a family lived by the name of Sawyer. He strongly suspected the stolen property was there and went immediately for a warrant and an officer to make the requisite search. They were told that two young men were seen ploughing that morning very early. They repaired to the newly ploughed ground and found that a potato-hole had been filled and disguised by ploughing. By the aid of an iron-bar they soon struck upon the chest. Three brothers were immediately arrested and brought before Mark Doolittle, Esq. of Belchertown for examination. Search was made for other property and a great variety was soon found. It would seem that in carrying out their thieving propensities, they consulted neither ease, convenience, or profit. The property was conveyed to the office of Myron Lawrence, Esq. of Belchertown, where individuals claimed and received a great number of different articles. On the 10th inst. the writer saw the remaining articles. Although so many had been taken, quite an assortment still remained. The articles discovered included one grind-stone, said to weigh 4 or 500 cwt; 20 or 30 shovels, spades and dung-forks, 6 or 8 hoes, files, chisels, a number of buffalo-ropes, several rolls of card leather, one iron-bar, parts of horse harnesses, including a number of head-stalls, and riding bridles, one patent saw-sett, pitchforks, pistols, several saws designed from appearances to sever bolts that might confine them in jail should they be detected, various kinds of school-books and other books including a bible and hymn-book, (the last books it would seem that would be stolen if thieves have consciences), and a variety of other articles, "too numerous to mention." Those articles claimed belonged to individuals living in different towns from Springfield to Leicester, Mass.

On examination, one of the men acknowledged his guilt and was put under one hundred and fifty dollars bonds; the other two were put under bonds of 100 each, the whole conveyed to Northampton jail to await their trial at the next court. Their names were Clark, Harrison, and Oscar or Oso Sawyer, three young men who had to all appearances made thieving their special business for some time. In haste, I am respectfully Yours, &c.

On Saturday night, June 6, the store of Mr. Dudley Smith, in Hadley, was forcibly entered and robbed, and set on fire. It was providentially discovered about 3 o'clock Sabbath morning, and the fire extinguished, before the remaining goods were all consumed. Two young men, Ezra Lemon and a Mr. Miller were taken, and a quantity of the goods found, and a pellar's wagon near, marked with the name of one of the men, designed as was supposed to receive the goods, to be conveyed round the country and sold "cheap for cash." Surely we have fallen on sad times. The Selectmen of Hadley offered a reward of \$100, for the apprehension of the thieves.

J. G.

From our Correspondent.
Preston City, Ct., June 17, 1840.

Mr. Editor.—The twenty-third anniversary of the Stonington Union Association commenced in this place this morning. The introductory sermon was delivered by Elder Ira R. Steward, pastor of the second Baptist Church in Groton, from 1 Cor. iv. 2. "Moreover it is required in stewards that a man be found faithful." The sermon was full of rich instruction.

The Association was organized by the choice of Br. I. R. Steward, Moderator, Br. Erastus Denison, Clerk, and Br. Levi Meech Assistant Clerk.

This Association is composed of thirteen churches, numbering 2049 communicants. It appeared from the letters sent by churches that no extensive revivals had been enjoyed. The Baptist Church in Voluntown was received at this session. A revival had been enjoyed with them the past year. Twenty-nine had been baptized and added to the church. The number added by baptism to the whole number of churches the past year was forty-seven.

Various Committees were appointed on Bible translation and distribution, Foreign Mission, Education, S. Schools, Home Missions, Religious Periodicals, Tracts, Temperance, and Slavery. These Committees are to report to-morrow.

The business of the Association was then suspended, and Elder John Peck, Agent for the American Baptist Home Mission Society, from New York, preached from Acts xx. 34. "It is more blessed to give than to receive." And a collection was taken up for that Society amounting to \$21.17.

Elder B. Cook, Jr. of New York, preached in the evening, from Psalm xlix. 8. "The redemption of the soul is precious and it costeth forever." Thus closed the first day of this Anniversary.

Thursday Morning, June 18.

An interesting prayer meeting was held in the meeting house this morning previous to the hour of adjournment.

At 8 o'clock the business of the Association was resumed. The Committee on Religious Periodicals presented a number of resolutions commending the Christian Secretary, Christian Reflector and other Baptist Periodicals. In the original form of the resolutions an intimation was expressed that the Christian Secretary was not what it should be—it was not free to speak against the sin of Slavery, and in this particular, the Christian Reflector was preferred. A difference of opinion was at once manifested and some discussion followed. The resolutions were ultimately amended commending the periodicals to the patronage of the churches without praise or censure.

When the resolution on Home Missions was presented, after some remarks, a collection was taken up to be added to the sum contributed yesterday, and a resolution was passed appropriating \$30 to constitute Elder J. G. Wightman, pastor of the First Baptist Church in Groton, a member for life of the A. B. H. M. Society.

The business was suspended, and Elder Thomas Dowling of Centerville, R. I. preached from Isaiah xlii. 16. This sermon was followed by an affectionate exhortation by Elder John Peck. The feelings appeared very deep and solemn.

The business of the Association was again resumed. An important resolution, on the subject of Temperance was presented and adopted.

A resolution on the subject of Slavery, commending the organization of the American Baptist Anti Slavery Convention and the doings of the Executive Committee, was then presented. This resolution called forth an interesting discussion, and was finally adopted without alteration.

The Association then adjourned to meet the next year.

I am respectfully yours, J.

For the Christian Reflector.

"Go and do Likewise."

A Brother who had been a Tract distributor in New York, was by the providence of God removed to the country. The spirit of his master followed him there. Often has he lamented that he was placed in so secluded a spot, when he could exert so little influence for God; but he "did what he could."

Having been from home one day, on his return, his attention was arrested by a man who was threshing in a barn. He drew near, when he found that the object that had attracted his notice, was an old colored man, whose hoary head shewed that

he had lived to see his three score years and ten. In conversation with him, it was soon ascertained that he was "without God and hope in the world," and perfectly ignorant of himself as a sinner, and of the way of salvation. The aged man was surprised that any one should notice him, and stated that that was the first time in his life any one had conversed with him about his eternal welfare, and was still more surprised, when the brother proposed that they should kneel down on the barn floor to seek the pardon of his soul. The voice of kindness had reached his heart, and overcome with feeling, the old man sunk down upon his knees by the side of the man of God, who became a weeping Jacob and a preailing Israel, the Lord was there, and by his spirit brought the aged sinner under conviction which led him to cry out—"I am lost!" "what must I do?" With eagerness did the brother direct the enquirer to the sinner's Friend, and try to counsel his mind by making known to him that there was *salus in Gratia* and a Physician to cure him. The result has been, he that was lost is found, the dead is alive, and he now rejoices in the liberty of the Gospel, and has been *buried with Christ by Baptism*, and has been made a fellow citizen with the saints and of the household of God.

It might be asked, how could this man, in his enlightened age, live so long and yet remain so ignorant. We answer, first, he was a *Black man*; 2d, he was formerly a *slave*, and as a matter of course had never been taught to read.

Reader, have you done your duty to those around you? Are there not those who for the first time might hear from you the melting story of Calvary? G. H.

Melancholy Intelligence.

We are pained to learn that the brutal assault upon the person of Andrew J. Davis, Esq. of St. Louis, Mo. has terminated in his death. He was a young man of uncommon promise, cut down at only 25 years of age, by the violence of party perpetrating, without the least provocation, one of the most atrocious and cold-blooded murders that ever disgraced savages. Really, what are we coming to? where is this state of things to end?

The deceased was one of the only two surviving brothers of Isaac Davis Esq. of this town. He was formerly a resident here and was well-known in this community for his amiable and upright character. His untimely death, attended with such melancholy circumstances, has touched many hearts with almost insupportable sorrow. But to some it comes peculiarly high and severe—those who knew him best and loved him most. Though some may soon forget him after the grave has closed over him, the hearts of a few will not soon be comforted. What adds to the mournful circumstance, he was expected on a visit to his bereaved relatives in the course of two or three weeks. A widowed mother was delighting in the anticipated meeting which was drawing so near. But alas, her hopes are gone!

We shall give particulars together with the obituary next week. We did not get the news till the paper was going to press.

The following brief synopsis of foreign intelligence is gathered from papers brought by the Great Western, Friday June 19.

In the House of Lords, May 15, Viscount Melbourne said that instructions had been sent to the English Consular Agent at Damascus, to interpose in behalf of the Jews.

A great meeting was held at Exeter Hall, June 1, for the extinction of the foreign slave trade, and the civilization of Africa. Prince Albert took the chair, and made a short and appropriate speech.—Nearly 5000 men were present.

Queen Victoria has presented the magnificent donation of £2,000, (nearly \$10,000) for the propagation of the gospel in the highlands of Scotland.

The London Times of June 1, announces the death of Frederick William, king of Prussia, who is succeeded by his eldest son under the title of Frederick William IV.

In the House of Lords, May 13, Lord John Russell gave notice of a bill relating to the clergy reserves in Canada, by which government should have the power of selling the whole of these lands. After certain incumbrances were paid off—one quarter was to be given to the Church of England, one quarter to the Church of Scotland, and the remainder to be allotted to the different denominations of Christians requiring such assistance.

That account of the ordination at Westminster, last week, expected in time for the present number, has not arrived. Will it be remembered?

On this day will be celebrated in Boston the four-hundredth anniversary of the invention of the art of printing.

Rev. John W. Nevins, D. D. has been appointed Professor of Theology in the German Reformed Seminary at Merceburg, Pr.

Notice is given in the Washington papers that the business of the Post Office is now transacted in the new building erected on F. street, and patentees who have not restored their models since the fire in 1836, are respectfully urged to do so.

The ship Marchioness of Abercorn, from Londonderry, Ireland, Captain Haggard, with 350 passengers, which arrived a few days since at New Castle, Del., has been labelled by the Collector of that district, for bringing a greater number of passengers than the law allows to her tonnage; while her manifest exhibits two estimates of tonnage—one for 875 tons, the other for something over 700 tons.

The ship United Kingdom, Captain Patterson, cleared on Wednesday at New York for Liverpool, with 90 bales of Sea Island, 3198 do upland cotton, and 1543 barrels naval stores, valued at \$94,977 81.

From the 1st of July, 1839, to the 1st of June, 1840, there were exported from the port of New York, 355,457 bbls. of flour, 121,034 bushels of wheat, and 122,641 bushels of corn.

The pirates who lately captured the English brig Vernon, off Cape Antonio, Cuba, murdering the captain, Cunningham, and two men, are in prison at Havana. At their preliminary examination, a spectator says, the cold blooded recitals of these demons made his heart shrink within him. They resided at Regla, and were well known at Havana.

The Petersburg Intelligencer notices a distressing death of a son of James Lee, Esq. of that town, aged 13. He attempted to run in between two burthen cars for the purpose of getting up to ride, but fell in the effort. The car passed over his right leg, entirely amputating it, which caused his death.

The last N. Y. Baptist Register contains the following notices of revivals.

Keweenaw Settlement, May 25, 1840.

It has pleased the great Head of the Church, in the recent manifestations of favor to his beloved Zion, to cheer the hearts and strengthen the hands of the little band of twenty-six disciples who were fellowshipped in this place, on the 8th of January, at the Baptist Church of Falmouth and Truxton, with accessions of thirty-eight by baptism, and twenty by letter. With but few exceptions, the former is composed of youth. Following what seemed the indications of Providence and duty, to both church and pastor—a mutual agreement between us—devolved upon the latter; and with their commencement, about the middle of February, a series of meetings was also commenced, which, after the first week, occupied likewise the afternoons for two weeks, and were again continued through the fourth, every evening. The time was filled up with humiliation, confession, prayer, praise, exhortation, and preaching. With union of feeling and desire, and willing hearts, the brethren and sisters of the church, and other Christian friends in the vicinity, volunteered generally "to wait upon the Lord" in these exercises, and "he heard their cry." Such were the means it pleased him to bless. We would record these tokens of his love with humility and self abasement, and respond to them, "Not unto us, but to thy name, be all the glory."

Berlin, May 10, 1840.

As it is always cherishing to the hearts of God's children to hear of the advance of the Redeemer's kingdom on the earth, and the spread of truth, I would briefly state, that the Lord has poured out his spirit in this part of his vineyard. The hearts of many have been gladdened in seeing backsliders reclaimed and sinners converted to God. Since the first of January I have had the inestimable privilege of burying four candidates in the likeness of Christ's death, and raising them in the likeness of his resurrection; and there are others who are waiting to follow the Lord down the banks of our Jordan in obedience to his command.

Truly, the church in this place has great reason to rejoice in the Lord for his goodness in enabling her to arise, and in adding to her numbers, such, we trust, as will be saved in the day of the Lord Jesus.

Pavilion, May 5, 1840.

We have been permitted to enjoy in this place an interesting revival of religion during a season past. Saints have been refreshed, wanderers returned to the fold of Christ, and sinners have been converted. We have been permitted the privilege of baptizing, in obedience to the command of Christ, thirty-two; one of them had been for years a member of a dissenting church. Others are expected next Sabbath.

The work of grace has been of a deeply interesting character—conviction of sin deep and pungent, deliverance from its power clearly worked, and a decided stand taken by the converts in the cause of the Redeemer.

A large proportion of the subjects are adults, and a number of the prominent members of the community have yielded to the claims of the gospel, and are numbered with the people of God.

The means employed was the plain preaching of God's word, in the light of which they saw their ruined state by nature, and the door of mercy opened through Christ; and being secretly drawn by the divine spirit, were constrained to enter. Br. Zenas Case, of Ogden, was with us a number of days, and shared in the labor of the Lord.

Of the number baptized, seventeen were males and fifteen females—seven of the former heads of families. Pray for us that the work may still continue, till all shall become the subjects of the King of Zion.

West Almond, May 15, 1840.

The Lord has visited this church once more with an outpouring of his spirit; and the thirsty heritage has been watered with the dew of divine grace, in the relation of the backslider, reviving old hopes, and in the conversion of sinners. The work commenced as follows: In the latter part of the summer, and during the fall, the work of grace was so revived in the hearts of God's people, it was their united prayer that God would revive his work—accordingly they resolved to have a protracted season of worship. We commenced on Lord's day, the 23rd of December, and continued four weeks. Br. U. B. Miller (according to previous invitation) labored with us during the meeting. His preaching was faithful, plain, pointed, and abundantly blessed of God. Thirty have followed their Savior in baptism, and others are expected to follow soon, and the prospects of this branch of Zion are truly encouraging. The church have employed Br. Bywater, a licentiate, to preach to them the present year. May the Lord continue to pour out his spirit, and convert sinners from the error of their ways, through the agency of the church and his ministering servant.

TEMPERANCE MEDALS. We get, from the Salem Gazette, a proof of the benefit of temperance to laborers, in one instance at least. On account of a difficulty which recently grew up among the laborers on the Western rail-road, in the neighborhood of Pittsfield, the contractor dismissed his men, and went to New York in pursuit of others to take their places. He happened to arrive there just in season to engage some emigrants who had come over from Ireland, each with Father Matthew's Temperance Medal around his neck, and he returned to Pittsfield with 200 Irishmen, strong in the purpose of abstaining from a single drop of intoxicating liquor. The Gazette remarks that it would be well to import such Irishmen by the hundred, to reform our own countrymen.

SPURIOUS BILLS.—The public are cautioned against receiving bills purporting to be the GLOBE BANK, at New York—no such institution being in existence.

Consumption.—Half a pint of new milk, mixed with a wine-glass full of the expressed juice of green horseradish, taken every morning, is said to be an effectual remedy for consumption if resorted to in time. One who tried it says, "Four weeks use of the horseradish and milk relieved the pains of my breast, enabled me to breathe deep, long, and free, strengthened and harmonized my voice, and restored me to a better state of health than I had been in for years." Our own experience enables us to state that horseradish is an excellent specific for a cough or cold.—American Farmer.

83,852 barrels of flour, and upwards of 23,000 bushels of wheat were delivered at Albany from the Erie canal, during the 4th week of May.

To Ladies.

MARY S. GOVE will give the last Lecture of her course TOMORROW (Thursday) afternoon, at 3 o'clock, at the Methodist Vestry.

Married:

In Worcester, June 16, by Rev. Mr. Scudder, Mr. James S. M. Davis of Draytonville, S. C. to Miss Maria L. Goddard of Worcester.

On Thursday morning last, by the Rev. Mr. Neal, Mr. Abiel Elliot to Miss Sarah A. Perry, both of Boston.

Sutton, 18th inst. John Daggett, Esq. of Andover, to Miss Nancy M. daughter of Rev. J. B. Boomer.

In North Leverett, Mr. Emerson P. Littlejohn to Miss Susan Merchant.

Died:

In Worcester, June 21, Miss Rebecca Waldo. On Sabbath evening, June 19, of apoplexy, Caroline Dow Howland, daughter of Henry J. and Ellen M. Howland, aged 3 years and 11 months.

In Scituate Harbor, Mass. 17th inst. Miss Rebecca Partridge, eldest daughter of Samuel P. and Catherine Barker, 21.

In Geneva, Orleans county, N. Y. 17th ult. Capt. Samuel Angus, formerly of the U. S. Navy, 56.

In Clerks, on Thursday evening, of consumption, Mr. Israel Martin, 38.

JUST published and for sale by DORR, HOWLAND & CO., DOWLING'S REPLY TO MILLER, being an Exposition of the Prophecies supposed by Miller to predict the Second Coming of Christ in 1843, with a Supplementary Chapter upon the true scripture doctrine of a Millennium, prior to the Judgment. By John I. Dowling, pastor of the First Street Baptist Church, Providence, R. I.

Worcester, June 24, 1840. 3w26

For Sale,

LARGE MAPS of Mississippi and Alabama, showing the public and Indian Lands, Indian Reservations, Land Districts, Townships, Streams, &c., engraved from the Government surveys and plans in the General Land Office, Washington City; by E. Gilham, Draughtsman in the General Land Office.

E. Taylor, Bookseller, Washington city, has just published (and secured the copyright according to law) the above Maps, which will be infinitely more complete and accurate than any heretofore published. They are published on separate sheets, each containing six square feet, and will be found especially useful and valuable to those interested in the lands of either state, as they show every item of information which is in possession of the Land Offices relative to water courses, township lines, Indian Lands and Reservations, land districts, &c., and will be found perfectly accurate and precise in those points. They can be sent by mail to any of the United States, subject to single later postage. Price two dollars, and three copies of either will be sent by mail for five dollars. A liberal discount will be made to traveling agents, or any who will buy to sell again.

Editors of newspapers, any where who will give the above advertisement (including this notice) one or two insertions, shall receive by return mail a copy of each map, if they will send a copy of the paper containing it to the advertiser.

Safes, Safes.

NOW is the time to buy a safe or get your old one repaired at the Worcester Safe Manufactory. All orders gratefully received and immediately attended to by JABEZ BIGELOW, CHENEY BIGELOW.

Worcester, June 24, 1840. 3mo26

Remnants.

2500 yards English, French and American Prints and Printed Laces, in Remnants, for sale at about half price by ORRIN RAWSON.

Worcester, June 17, 6w25

Starch.

20 Barrels Flour Starch, suitable for manufacturing use, now receiving—1 or sale by J. R. BIGELOW & CO.

Worcester, June 17, 1840. 3w25

Mackerel.

A SUPPLY of No. 1 Mackerel, in half, quarter and eighth barrels, now receiving, for sale by J. R. BIGELOW & CO.

June 17, 1840. 3w25

Liverpool Salt.

200 Bushels Coarse Fine Salt, 15 do Fine Butter do

At J. R. BIGELOW & CO'S, No. 3 Granite Row.

Worcester, June 17, 1840.

Selling Off! Selling Off!

Now is the time for Bargains. THE subscriber wishing to reduce his Stock of Dry Goods, which is one of the largest in town, previous to the 15th of August, therefore offers until that time his whole Stock at very reduced prices.

Worcester, June 9, 1840. 9w24

Wrapping Paper.

DORR, HOWLAND & CO., have just received from the Mills, a large supply of the above article of very superior quality which they can supply on very moderate terms.

June 3, 1840.

New Publications.

DORR, HOWLAND & CO., have just received and have for sale Harrison Letter Paper, Harrison Almanac for 1841, Harrison Portraits of various kinds, Spencer's Appeal to the Heart, The Revival of Religion, by A. Reed, D. D. and a very choice selection of Sabbath School Books.

June 3, 1840.

Vinegar.

10 Bbls. first rate Vinegar for sale by J. R. BIGELOW & CO.

Worcester, June 3, 1840.

Place for Sale.

THE subscriber being about to leave town, wishes to sell his place, which lies in the centre of Paxton, a few rods east of the meeting house, and 7 miles from Worcester. It consists of large and very convenient buildings, and 31 acres of good land, all in one body, situated near the buildings. This place is scarcely surpassed by any State for pleasantness, and extent and beauty of prospect.

The place will be sold low, and the conditions of payment liberal and satisfactory. JAMES D. FARNSWORTH.

Paxton, May 27, 1840. 5wep 22

Butter Salt.

15 Page large size factory filled Butter Salt, just received by J. R. BIGELOW & CO.

June 3, 1840

Selling off at a great Discount.

THE subscribers, desiring of making an early reduction of their very extensive stock of SPRING and SUMMER GOODS, offer their whole stock at prices very much reduced from their recent sales—many goods at less than wholesale prices.

Among other desirable articles are—Printed Laces, Jackonets, & Muslins, from 1s to 3s, half to 2-3d of last year's prices. Challies and Muslins from 9d to 4s 6d, some very rich. French, English and American Prints, the best assortment in Worcester, and at low prices. Drillings, Linens, Rouen Casimires and a variety of other Summer Stuffs—prime assortment, very cheap. 150 Dozens History of all kinds. 25 Bales Cotton Goods, just purchased lower than ever before.

The public may depend that the above goods will be actually sold as represented, at lower than ordinary prices, as the object is to reduce the stock.

H. H. CHAMBERLIN & CO'S

Poetry.

Breast the Wave Christian.

Breast the wave, Christian,
When it is strongest;
Watch for day, Christian,
When the night's longest:
Onward and onward still
Be thine endeavor;
The rest that remaineth
Will be for ever.

Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven is before thee;
He, who hath promised
Faltereth never;
The love of eternity
Flows on for ever.

Lift the eye, Christian,
Just as it cloeth;
Raise the heart, Christian,
Ere it reposeth;
Thee from the love of Christ
Nothing shall sever;
Mount when thy work is done;
Praise Him for ever!

Slavery.

Revelations of the Prison-house.

We are permitted to say the Voice of Freedom, to copy for the benefit of our readers the following extract of a letter, from a highly respectable source, written in December last.

"In the providence of God, I attended the concert this month at Upper Alton. A missionary who has been laboring twelve years among our Western Indians, was present, and gave much interest to the occasion. Our hearts thrilled at the recital of an event which took place soon after his residence in the nation. A successful warrior returned with a woman and her little child, his captives. The baby was troublesome and the warrior dashed out its brains. The mother mourned over her infant, and he quieted her grief by taking her life. We felt for these poor Indians in their wretched savage state, and we prayed for them. Other remarks followed, other persons spoke, other prayers were offered, and the Indian and every other child of want and was remembered at the throne of grace—but the poor slave—he was not remembered. A Baptist brother then arose, one, I was told who had been excommunicated from the Baptist church without even the charge of crime but solely for being an abolitionist. He spoke of the case of barbarity mentioned, and said the victor claimed the vanquished as property and it was this notion of holding property in human beings that lay at the foundation of that act of cruelty. He closed by offering prayer and indirectly prayed for the slave. A Presbyterian minister then arose, though not the pastor of the church. 'Brethren,' he says, 'God is no respecter of persons. We feel for the Indian—and why? His condition is predated before us. And why do we not feel for the slave? It is because no man opens his mouth for the dumb. I do think that exceeding sensitiveness which hushes all to silence on the subject of slavery, is sinful. Why is it brethren, on such an occasion as this, when we go from Greenland to India, to every heathen nation, to the Isles of the sea, and pray for all, why is it that we never raise the poor slave from beneath our feet, and lay him at the mercy seat. When brother H. was speaking I remembered being in Virginia,' (he named the country, but I forget it), 'in the year 1832. Passing a house in company with a Presbyterian clergyman, he says to me, 'there lives a man who two weeks since became angry with his cook, and he took his axe and beat out his brains.' Was nothing done about it? 'Nothing.' She was his property. The next year, 1833, I was in Missouri and in one of the best, most religious settlements in that state. Standing at the door with a friend, he says, 'over yonder lives a woman whose house servant, from severe treatment, attempted to run away. She was taken and her mistress beat her again and sent her into the field. Cut with the cow hide from head to foot, her master found she could not work, and told her to go into the house. She reached the door-step and sunk down. Her mistress saw her and demanded why she came in? The slave made no reply. The mistress heated the tongs to a red heat, and seizing her by the throat says, 'I will bring you to your tongue.' The girl said, 'don't miss my tongue,' and never spoke again. And that matter was put to rest—not a man said a word about it.

Soon after this, a man, not far from my own house in St. Louis, lost a key. His suspicions fell on a young and interesting girl. He had her lashed to a barrel in the cellar and there whipped her to make her confess where she had put it. The girl could not confess, for it afterward proved she had never seen the key, and so he whipped on. At last he left her and locking the cellar door, waited for her to die. A faint moan could now and then be heard by the servants, and the neighbors, informed by them of these facts, at the end of three days forced an entrance to the cellar. There they found the girl. The flies had swarmed around her lacerated body and the wounds were all alive. She barely breathed, and when removed from the barrel her soul was fled. And she was the third slave murdered by the same hand. But they were property. A man must do what he will with his own."

"In this way," continued the narrator of these facts, "I could stand all night, and relate instances of cruelty, not perpetrated by savages, but by our own countrymen, and sometimes by professing Christians. But we came here to pray. Let us do so, and let us not forget the slave."

I write from memory, and may not be accurate in the language, but in the facts I do not mistake."

"Shame where is thy Blush."

The following circumstances were related to us a few days since, by a gentleman of unimpeachable veracity, and who had the best possible means of knowing the facts he related.

A physician who made it his business to purchase sick slaves, "curing" and selling them at an advanced price, lately "bid off" at Auction a poor sickly young woman. He succeeded in restoring her to health, and becoming interested in her case, took her into his family as a domestic. Her meek, gentle, pious deportment, excited curiosity as to her history. It was discovered on inquiry that she had been brought up in the family of a minister; was a member of his Church and had been by him delivered into the hands of

a Chattel Auctioneer! Ministers of the gospel sell their spiritual children!!! Well may the wicked laugh, and the very fiends exult over such an outrage upon humanity and religion! Our soul is sick with the thought!

But this is not all, the Southern Church, long familiar with such insults upon the spirit of the gospel, looks on with perfect complacency; and the Northern Church, willing to purchase peace at the sacrifice of every thing pure and lovely and of good report, covers up the enormity and shakes hands with the workers of iniquity. "O that our head were waters, and our eyes a fountain of tears!"—Zion's Watch Tower.

New Hampshire.

The sixth annual meeting of the State Anti-Slavery Society took place at Concord, last week. The attendance of delegates and friends was uncommonly large. The Herald says, "nothing could exceed the interest that was felt during the whole of the first day, while the resolution on who should be members, was under discussion. At three o'clock the Town Hall was literally packed. An immediate adjournment to the South Church was moved and carried. The assembly moved in a mass, and filled the church." The society, by a vote of 107 against 57, adopted a resolution inviting all persons favorable to the cause to take part in the proceedings. Resolutions were also passed, censuring the late Executive Committee at New York for transferring the Emancipator—expressing regard for Messrs. Birney and Earle, but nevertheless disapproving of any independent political movement by abolitionists—recommending to abolition freemen to scatter their votes—approving the course of the Herald of Freedom, and authorizing the state executive committee to retain the present editor, N. P. Rogers, Esq.

The minority on the question of admitting women to act and vote, entered a protest, subsequently held a separate meeting and organized the New Hampshire Abolition Society. It is further stated that measures are in progress for the establishment of a new paper.

Voice of Freedom.

If the whole abolition strength of New Hampshire cannot sustain the Herald of Freedom, without running in debt \$1000 per year, as the report to the annual meeting says they have done, would it not be good policy for those who cannot patronize that paper, to subscribe for some of those already published that are satisfactory? It is easier to start a newspaper than to sustain it.

Miscellany.

From the Youth's Cabinet.

The Indians.

In central New York is a remnant of the once-powerful race which freely roamed from the "big water," where the morn opens her golden eye, to that in which the rays of the setting sun appear to be quenched. They are called the "six nations," and style themselves the Senecas, Tuscaroras, Cayugas, Onondagas, and Oneidas. The Mohawks, who were the sixth nation, are now in Canada. No persuasions or threats have yet driven the remaining five nations from the graves of their fathers. But their 116,000 acres of fertile land, surrounded by thriving villages, are a tempting prize. A wealthy company in the neighborhood have been—coveted—and resolved to get it. Their wealth gives them power, and they will probably exploit over their ill-gotten revenues, while the poor Indians will be driven from their homes.

You need not be surprised at this, however much you may be shocked; for our President has declared it to be the settled policy of the government to remove the Indians west of the Mississippi, as fast as they can be induced to go. "Stop!" "Hush!" "Silence!!!" exclaims some warm politician, who has read thus far; "you are meddling with politics. You may write religious, moral, and scientific articles as much as you please, but let politics alone."

No doubt, my friends, you tremble at the thought of having politics brought alongside of morals and religion, lest the people should be shocked at the contrast. But I am not yet a slave, and shall therefore proceed to speak freely of the undeniable and horrible facts.

First. The state of Massachusetts, through some old charter from the crown of England, claimed a large tract of land in the state of New York; including the land of the Seneca nation, but not of the other four nations.

Second. New York possessed the right of pre-emption to the Indian lands, or the first right of buying them. But she relinquished that right to Massachusetts, as far as the lands of the Senecas are concerned.

Third. Massachusetts sold their claim to the rich "Ogden Company," who are trying to obtain the lands by means nearly as wicked as those by which Jezebel obtained Naboth's vineyard. By the influence of this company, a treaty was concluded between the United States and some of the chiefs of the New York Indians, January 15th, 1833. The great object of the treaty on the part of our Government, was the removal of the Indians to certain lands assigned them, west of the Mississippi. When it was sent to the U. S. Senate to be ratified, they amended it, and ordered that it should be "fully and fairly explained to each tribe separately, in open council, and that a majority of the chiefs should voluntarily and freely assent to each and all of the amendments made by the Senate; and if it was to have no force or effect."

Fourth. All the only eloquence of the Ogden Company's agents could induce only 16 chiefs out of 80 to sign the treaty in open council, while 64 chiefs in the same council signed a protest against it.

Fifth. After the council dissolved, the number of signatures to the treaty was increased to 41, (a bare majority of 89;) though it is said some of these names were forged, and others were obtained by bribery! The Company's agents offered certain chiefs large sums of money with life leases of the lands they occupy, if they would sign away the lands of their brethren. This the apparent order of things is to be curiously reversed. The "emigrating party" is to stay at home, while the great body who are opposed to a removal, are to be driven from their home, and resides among their kinsmen.

Sixth. The Indians assert that notwithstanding all this bribery, not more than one-fifth part of the nation were willing to agree to the treaty at all. Out of the population of 2449, only 133 are willing to remove; including the children of parents in favor of emigration.

Seventh. The Ogden Company agreed to pay but \$300,000 for lands worth millions.

Eighth. The United States Government, are to pay \$400,000, and give each Indian half a square mile of land, and receive nothing in return.

Ninth. The Committee of the Senate, of which A. H. Sever, (a slaveholder, of Arkansas, is chairman, unanimously recommended that the treaty be not ratified by the Senate.

Tenth. The Senate acted on the subject with closed doors; 19 voting against the treaty, and 19 for it; but it was ratified by the casting vote of the Vice President, Richard M. Johnson.

Eleventh. The President has issued his proclamation declaring the treaty to be the law of the land. "If this unrighteous proceeding cannot be stopped by the Supreme Court, the Senecas must be driven from their homes, and another dark crime will be added to the black catalogue of our national sins.

But the Indians will not remove West. They say, that if they cannot have justice this side of the Mississippi, they will not trust themselves in the power of our Government on the other side. They will therefore cross over into Canada. Thus they will be changed from friends in our midst, to enemies on our borders.

"But would it not be better to have this large tract of fertile land occupied by civilized whites, than by savage Indians?" an objector inquires.

Let us ask another question by the side of this. Would it not be better to have Mr. Long-purse's immense estate divided among a dozen poor men? Have they therefore a right to seize it?

The land of the Indians is used for better purposes than that of many rich white men. They are beginning to cultivate the soil. One of them raised three hundred bushels of wheat the last year.

Let us remember that the Indians must judge of Christianity and civilization by the conduct of professedly Christian and civilized people; and can we be indifferent? Would it be right to keep silence?

The School Boy.

As I was walking by the play-ground of an academy in one of our country towns, in which I was to enter the next Monday—it being then Saturday afternoon—my attention was attracted to a crowd of boys in a distant corner. They had suddenly left off their game at ball, and had formed a ring around two of their number, who appeared ready for a fight. On joining them, however, I found that the quarrel was on one side. John Webster, for afterwards was well acquainted with him; he was not the bally nor a very quarrelsome boy, but it was the fashion of the day to show the proper degree of spirit;—John had been pushed down, was somewhat hurt by the fall, and was more hurt, because, as usual, his play-mates laughed at him. So John had become furiously angry, his face was as red as a turkey cock's, his grey eyes were flashing, his fists hard clenched, and stood with one foot advanced ready for the battle. Not so was Charles Edwards, his antagonist. Charles seemed averse to the fight; he stood still, not to be sure, unconcerned—but did not appear to be either afraid of John, or in the least degree angry with him. "Whip him John," cried out some one in the ring, for boys who dare not fight themselves, often love to set others on. Another, and he, it afterwards appeared, was the bully of the school, walked up to John and put on the rim of his hat a chip; "Now John," says he, "dare him to take that off; and we shall see if that fellow has any spunk!" Charles Edwards, seeing the preliminaries of battle arranged, appeared still determined to remain at peace.

"I do not mean to fight. I did not push you down on purpose, and I am sorry if you are hurt."

"You lie," replied John, "you lie!"

The lie was given and how could the fight be avoided? And the boys crowded around, eager to get a fair look at the battle. Charles Edwards' face at first flushed with anger, and then he was deadly pale; his fingers seemed to twist and curl, his teeth were hard pressed together he advanced one step towards John, who stood ready for the attack. At that moment, suddenly some new thought occurred to Charles, for he stood still, and said with a firm voice, "I cannot fight—I will not fight!"

"Then take that," said John, and gave him a blow in the face. Charles turned away and slowly walked off the ground, the tears running down his face, while the boys shouted after him, "Coward! coward! coward!"

"This was something new to me. I could not account for the boy's conduct. It was a perfect mystery, but I could not help feeling interested for poor Charles, though he had behaved so cowardly. I felt a strong sympathy for the lonely boy whom the whole school so much despised. I did not like to give him up. So I left the play-ground and followed Charles at a distance. He walked up the road half a mile, got over the stone wall, and entered the grove of pine trees. No wonder, thought I, that he wished to be alone, that he may cry over the disgrace—well may he be ashamed of himself. So impressed was I that he was weeping for his cowardice, that I waited full ten minutes before I joined him, so that he might, in some degree, get over his sobbing to talk with me. I then entered the woods and quickly found poor Charles. He was sitting on a stone, leaning his head upon his hand, perfectly composed, but so lost in thought, that I had time to look at him, without his altering his posture. His appearance was so striking that I shall never forget it. It is true, he was pale, but there was not one trace of grief, or shame, or sorrow upon his face.

As soon as he noticed me, I told him that I had seen the whole, and asked him why he suffered that boy to impose upon him. 'Why,' said I, 'if you take a blow without defending yourself, you will be disgraced; the little boy in school will impose upon you; you cannot get along so—you are strong, you need not be afraid, I will stand by and see fair play.'

Charles replied, 'I am not afraid; I thank you for your kindness to me, but I cannot fight.' 'Why not?' I asked.

'Because,' said Charles, in a low voice, 'when my father sent me to this school, he told me never to return blow for blow, and I promised him that I would not.'

'But,' continued I, 'your father must live out of this world, he can't know any thing of schools, if he thinks it safe for boys not to defend themselves. Suppose some one was to offer to kill you, would you not resist?'

Charles replied, 'I don't know what I can do until I am tried, but this I know, my father has been at school himself, and he knows what boys have been, and what they are. He has been persecuted, and even struck, but he would not return blow for blow; but when smitten on one cheek, he turned the other.'

"He, (the President), shall have power, by and with the consent of the Senate, to make treaties, provide two-thirds of the Senators present concur." Const. U. S. Art. 2, Sec. 2, Clause 2.

I could not help saying that this was taking the gospel too literally, we must look to all evil. It cannot mean that we should submit to all evil. People say it only means that we should be generally kind, not quarrelsome or contentious.

"I despise," continued I, 'a bully, but I would have every one stand up for his rights, and in the school you will be despised if you do not.'

"I must be despised, then," said Charles, 'for my father has often told me never to explain away his commands because they were difficult to be obeyed. 'My son,' he has often said to me, 'obey me according to my words, if you look to the spirit of them it will be thereby putting a meaning to them that may suit your own feelings. Oh, how useless are those laws which offenders so understand, as to make them to conform to their own views of right.' 'So I will obey my father in full, when he tells me that his children are forbidden to fight; but since I have been sitting here, I have felt how hard it is to obey, and had I not called to mind that he knew what a school was, that he knew what boys were and how strong would be the temptation, I should have gone back and fought with John Webster. It appeared, when I first sat down here, almost too hard to bear, to have all the school laughing at me, and despising me, when I know that I am not a coward, and am as strong as any of them. To be imposed upon by any of them who please—not to have one friend among all the boys, it is indeed, hard to bear! But my father knows what is best for me, and I can write to him every day, and before a great while I shall go home. My father shall come out to meet me, he will put his arms around me. I can almost see him now looking upon me so kindly, as he always looks when I did right, and when I tell him about this, he will say, bless you, my son, for you have done well; come in with me, and you shall know more fully why I wished you, when smitten on one cheek, to turn the other. Your brothers and sisters are ready to welcome you home. The thoughts of this, is enough to make me resolve, come what will, I will not fight.'

I could say nothing to this. I held out my hand, 'Charles, you shall have one friend here, I join the school next Monday.' He took my hand and then the tears chased each other down his cheeks—'My father knows best what is good for me. I have taken a blow and have gained a friend.'

We walked back towards the school, arm in arm, and though, as we passed, some of the boys cried out, 'there goes the coward,' Charles was not troubled at it, and I left him at the door of his boarding house, more happy than John Webster who had triumphed over him at the play-ground.

Christian Reg.

Kindness better than Force.

At a Common School Convention in Hampden county, we heard the Rev. Dr. Cooley relate an anecdote strikingly illustrative of this principle. He said, that many years ago, a young man went into a district, to keep school, and before he had been there a week, many persons came to see him, and kindly told him that there was one boy in the school who it was necessary to whip every day; leading him to infer that was the custom of the school, and that the inference of injustice towards the boy would be drawn, whenever he should escape, not when he should suffer. The teacher saw the affair in a different light. He treated the boy with kindness and attention. At first, this novel course seemed to bewilder him. He could not divine its meaning. But, when the persevering kindness of the teacher begot a kindred sentiment of kindness in the pupil, his very nature seemed transformed. He no longer needed a whip. A new creation of motives supplied their place. Never was there a more diligent, obedient and successful pupil, and now, said the reverend gentleman, in concluding his narrative, that boy is the Chief Justice of a neighboring State. The relation of this story though he modestly kept back the fact, was himself the actor. If the Romans justly bestowed a civic crown upon a soldier who had saved the life of a fellow-soldier in battle, what honors are too great for a teacher who has thus rescued a child from ruin?

Man Worship.

Wm. H. Burleigh, Editor of the Pittsburg Christian Witness, in noticing one of the recent attempts of Mr. Garrison's followers, to set him up as the great leader in all true anti-slavery measures, truly remarks:—

"Mr. Garrison's friends should be more discreet than they are in the destruction of the man they admire. We have been long acquainted with Mr. Garrison, and nothing that he has done or can yet do, can destroy our admiration of his early devotion and manifold sacrifices to the cause of his enslaved countrymen. But for some time past the conviction has been forced sorrowfully upon us that he is a ruined man. The excessive adulation of his friends has spoiled him. It would have spoiled any man, though we once were foolish enough to believe that it could not hurt him. That we have contributed, so far as our influence went, to the making of this melancholy man a wreck, we acknowledge, and must heartily do we repent of the sin. Let his flatterers forbear. Quite too much of this man-worship has been exhibited in the anti-slavery ranks, and we doubt not that God has brought confusion into our councils because of this everything. If God had been worshipped more, and Wm. Lloyd Garrison less, the enterprise which we all live in spite of our mutual dissensions, would unquestionably have been more abundantly blessed of Heaven."

How the Pilgrim Fathers served Dualists.

The following account of the first duel fought in New England, and the second political offence committed in the Plymouth Colony, we take from a work entitled "The New-England Chronology."

The date of the event is June 8th, 1621.

The second offence is the first duel fought in New-England, upon a challenge to single combat, with sword and dagger, between Edward Doty and Edward Leister, servants of Mr. Hopkins. Both being wounded, the one in the hand, the other in the thigh, they are adjudged by the whole company to have their head and feet tied together, and so to lie for twenty-four hours, without meet or drink; which is begun to be inflicted. But within an hour, because of their great pains, at their own and their master's humble request, upon promise of better carriage, they are released by the Governor.—P. A. Observer.

Nothing contributes more to an easy and quiet mind than a disregard of the praise, and despising the censures and reproaches of others; the man is still the same, which his own actions and the judgment of God makes him. This is the standard of our worth and happiness; true friendship is like sound health, the value of which is seldom known until it be lost.

The slaves in the Canadas, who have run away from the southern States, have petitioned Parliament for a naturalization law, by which they may become citizens as in the event of a war they may be recaptured and again held as slaves.

Fires in New York.—From the fire Commissioners' Report, it appears that between May 23, 1839, and the same date in 1840, there were 192 fires, being an average of one for every forty-eight hours. Ninety-six fires originated in brick and fire proof buildings; 83 in frame, and 12 in brick front, of the whole number, 96 were caused, in the opinion of the commissioners, by incendiarism; 90 were the result of accident or carelessness, and seven of causes not ascertained; only 39 had their origin in dwelling houses. The value of property destroyed by fire during the year, was THREE MILLIONS, TWO HUNDRED AND TWENTY-FIVE THOUSAND, FOUR HUNDRED AND NINE DOLLARS. More than half this loss is attributed to incendiarism. The amount of insurance was \$2,983,310, or more than seven-eighths of the loss.—Tattler.

The Ex-President and one of the late directors of the late Brandon Bank, having started from Mississippi for Virginia, with a number of negroes, were waylaid by the holders of Brandon, money and compelled to give up their property, and take up their own notes "at par." Tattler.

A succession of tremendous thunder gusts visited Charleston, S. C., on Wednesday, June 3d, deluging the city with rain, and running gardens and breaking windows with hail.—Washington, D. C., had a series of furious gusts on Saturday. Many trees were broken, and much damage done to property.—Id.

The Lowell Courier publishes the census of that city, as lately taken under the law of the State. It exhibits a population of 20,981, of whom 7,341 are males, and 13,640 females.

Price Current and Exchange List.

Corrected Weekly for the New York Evangelist, by W. WARNER, Exchange Broker, 604 Wall St.

Bank.	Rate.
Macke of No. 1.	12.50
"No. 2.	9.75
"No. 3.	4.50
"No. 4.	3.00
"No. 5.	2.50
"No. 6.	2.00
"No. 7.	1.50
"No. 8.	1.00
"No. 9.	.75
"No. 10.	.50
"No. 11.	.25
"No. 12.	.10
"No. 13.	.05
"No. 14.	.02
"No. 15.	.01
"No. 16.	.00
"No. 17.	.00
"No. 18.	.00
"No. 19.	.00
"No. 20.	.00
"No. 21.	.00
"No. 22.	.00
"No. 23.	.00
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"No. 96.	.00
"No. 97.	.00
"No. 98.	.00
"No. 99.	.00
"No. 100.	.00

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"No. 6.	2.00
"No. 7.	1.50
"No. 8.	1.00
"No. 9.	.75
"No. 10.	.50
"No. 11.	.25
"No. 12.	.10
"No. 13.	.05
"No. 14.	.02
"No. 15.	.01
"No. 16.	.00